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of their generous benefactress. The last letter I received from her, seven weeks ago, was dated on the 18th of December, and it has obtained with me a kind of sanctity as being her last letter. It is short, but written in her usual manner, containing many affectionate expressions of esteem and regard. "You, I know," she says, "will be kind to me, whether I write or not."

On Monday (Jan. 13th) a party of her particular friends drank tea with her, and she appeared much as usual; they were struck, however, on taking leave, with the fervent manner in which she prayed that God would bless them; "as if," says Mr. Freud, "she had a kind of pre-sage of her approaching dissolution." On Tuesday evening she had a slight paralytic seizure, which deprived her, the next day, of the use of speech: and the pressure on the brain increasing, she gradually sunk into a state of insensibility, without pain or suffering of any kind, until Saturday morning the 18th, when she calmly and tranquilly expired. It was her daily prayer that her last sickness might not be long, so as to be a burden to her friends, and her prayer was heard.

Feb. 9, 1812. CATHARINE CAPPE.

To the Proprietors of the Belfast Magazine.

In the address prefixed to the first number of your work, it is expressly stated, that every care had been taken to reject whatever could give just cause of offence to any particular class of readers, and that the conductors will feel themselves obliged to correspondents, who furnish them with hints that may serve to point out errors.

As a friend to the Magazine, I avail myself of the invitation, to point out what appears to me, not only an error, but a deviation from the above excellent rule.

In the 43d number of the magazine, and in that part of the political retrospect, where the petition of Protestants in favour of Roman Catholics is treated of, it is said, "where prejudices are sincere, how mistaken soever they may be, the right of private judgment is to be respected, and every allowance made for difference of opinion; but for timidity and venality the same excuse cannot be admitted."

This is immediately followed by a note, in which timidity and venality is applied to the Quakers, and a censure thrown on their society, as if they were particularly influenced in their declining to sign the petition, by unworthy motives, and a single instance of a person who signed it, being blamed by some others for having done so, is brought forward as a proof of the *tyranny of the sect*, exercised over the right of private judgment.

I would not willingly charge the author of the note, with intentional misrepresentation, but it certainly has the appearance of a considerable degree of prejudice, thus to draw a censure on the whole society from such a circumstance, and hold them up to public view as a people too selfish to regard the liberties of others, where their own interest was not concerned, and too unfriendly to the Roman Catholics to afford them any assistance to obtain what they claim as their right.

To quote what may possibly have been said by an individual, in such a way, as to convey an idea that it was the language and sentiment of the society, is not consistent with that regard to impartiality that ever ought to accompany the remarks of a liberal critic. If some of the Quakers refused to sign the petition, or were forward in censuring those who did, so, it was no more than has been the case amongst

those of other denominations; and a moderate degree of charity would have respected the right of private judgment in the Quakers as well as in others, instead of imputing it to the influence of a *coercive discipline, the Bastile of a sect, or the censure of yearly meetings.*

That there is no rule in the Quaker society to restrain its members from soliciting redress of grievances either for themselves or others, is evident from their having generally united in a late application to the legislature for an alteration in the penal laws, and as a proof that the author of the note had no ground for charging them with declining to solicit the government on behalf of others, in gratitude for exclusive benefits conferred by it on themselves; I will take the liberty of mentioning the circumstance of a bill being brought into Parliament several years ago, on the subject of Tithes, which it was apprehended would have an injurious effect on the Quakers in particular, and all the occupiers of land in general. The yearly meeting of that society, then sitting in Dublin, having thought it necessary to present a petition or remonstrance to the house of Commons against the passing of the bill, which being likely to produce the desired effect, a deputation of the members, who had brought forward the bill, waited on the yearly meeting, with a proposal to insert a clause in it that would exempt the Quakers from any

disagreeable effect that might result from it to them.

This offer, the yearly meeting with becoming liberality, and a proper regard to the welfare of those who were not of their community refused to accede to, and continuing their opposition to the bill, it was accordingly thrown out.

There are amongst the Quakers, as amongst various other denominations, individuals of a contracted selfish disposition, who look too much to their own interest, and feel too little for the situation of others, but the society as a body I believe are as liberal in their sentiments, as free from a spirit of intolerance, and would as sincerely rejoice at the removal of every party distinction, and all civil disabilities on the score of religious dissent, as any class of people whatever; although in a general way they decline taking an active part in measures which they may apprehend are connected with, or may lead to political controversy.

As the conductors of the Magazine have given notice at the conclusion of the Retrospect for September, 1809, that they would admit into the pages of their work any remarks thereon, that are written with decorum and moderation, it is presumed they will feel no hesitation to afford a place in their next number to the above observations.\* X. Y.

\* See a short vindication of the note objected to, at the conclusion of the Retrospect.

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#### DETACHED ANECDOTES.

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##### LAW OF NATIONS AT DIFFERENT PERIODS.—A CONTRAST.

**SIMILAR** causes produce similar effects in distant ages. The phi-

losopher, who accustoms himself to trace causes and effects, and who connects the increasing luxuries of states with their decline in morals,